Pacific School of Religion, 1798 Scenic Ave., Berkeley, Calif.

The Pacific

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NORTHERN CALIFORNIA CONFERENCE SECTION

V. S. S. MATERIAL

PANESE WORK IN FRESNO

The Challenge

In Fresno, where raisins and figs ow, other things grow, too. One of em is pluck.

There is in Fresno a large Buddhist mple. It is an ugly building, but ll-equipped for its service to its panese community. There are four ident priests, to share the work, and e building includes a club-room with mnasium, a reading-room and other ractions. The temple and its priests , indeed, strangers in a strange d, but they are not among strang- , for all that. The large Japanese pulation of Fresno surrounds them, l life, one imagines, is as smooth l easy as in the Flowery Kingdom.

The Answer—The Man

But there is also in Fresno a short, nd-faced, gentle-voiced, earnest panese Christian, a graduate of our n Pacific School of Religion. His ary is small, his work is hard. He uld have just such a position as he sires—if he would desert his Fresno urch. Two colleges in Japan, one ng the famous Doshisha, have of- ed him positions. Either of these uld mean larger salary, easier work, asanter surroundings, opportunity advancement. He has refused both. ny? Because of the Challenge.

The Answer—The Means

The Christian church occupies the er half of the city lot on which Buddhist temple stands. Mr. Fu- shima chose his site on purpose. all not the Christ be served? Alas! loyalty is not matched by his uipment. The church building is an dwelling house. It is a ramshackle air, which would go like tinder in fire. There is but one room, made throwing together two or three oms of the original building, to serve auditorium, Sunday school, wom- s' meetings, Boy Scout gatherings— rything. It will not hold the Sun- school. The children swarm all r the place. Classes are held on the nt steps—a deterrent to late-com- —on the benches under the trees; metimes sitting on the ground while teacher sits in the swing nearby. e Boy Scouts have won trophies, they have no suitable place to p them. The women—many of them lege bred—would like to have so- l gatherings at the church for the ng people, and the older ones, too. t there is no room, there is no stove, n, to heat water for a cup of tea, cept as Mrs. Fukushima throws open own kitchen for them.

So this one man faces with courage l with faith, but with very little e, that confident, successful, well- uipped and fully-manned Buddhist mple across the lot. Can he make message heard? What is the swer?

The Challenge—To Us

Do we really believe that the gospel Christ holds more for the world than gospel of Buddha. If so, what are going to do about it? Are we ng to enjoy our gymnasium and library, our kitchen and our par- , and leave our Japanese brother ne in his unequal struggle to bring to fellows here that gospel we send oss the ocean to them? Japanese human nature is like human nature the world over, and where they can get entertainment and enjoyment, there the Japanese young people of Fresno are going. Mr. Fukushima sees that, and he turns to those who gave him the Banner of the Cross, to help him carry it aloft.

PART OF THE MONEY YOU GIVE GOES TO THIS KIND OF WORK, THROUGH THE STATE CONFERENCE.

If you are near Fresno, visit the church at 805 E Street.—Miss Helen M. Perkins, First Congregational Church, Oakland.

THE FEDERATED CHINESE WORK IN SAN FRANCISCO

The Past

From very early days in California Christian people have tried to do Christian work for the Chinese whom trade and labor have brought to our shores. It was at first, however, a case of "you in your small corner, I in mine." We taught them Christianity, indeed, but it was Christianity of a very particular brand—Congregational or Presbyterian or Baptist or Methodist, as the case might be. The Chinese were frankly puzzled. "Aren't we all Christians, then?" asked one. The puzzle finally became a handicap, and Christian leaders among the Chinese themselves began to urge union among the denominations.

The Present: The Hip-Wo School Started

So, a year and a half ago, was begun in San Francisco a work for the Chinese that perhaps has been as remarkable for its reflex action on the Americans as for its direct action on the Chinese. Four denominations joined hands and laid the foundation of a very broad and constructive policy. A board, consisting of a Baptist president, a Presbyterian secretary, a Congregational treasurer, and a Methodist chairman of the faculty, started the Union —or as it is called in Chinese, the Hip-Wo—Christian school for Chinese in San Francisco. It has two departments: The night school, held along much the same lines as in times past, for the instruction of adults, and the language school, held after public school hours in the afternoon, for the children. Herein is the most radical departure from the old methods, both in the manner of instruction, to classes rather than to individuals, and in the matter, which is only partly religious.

The Present: The Hip-Wo School Needed

The children who attend, all speak the English language more fluently and more correctly than they do the Chinese, and it is this latter tongue in which they are instructed. Does this seem strange and unnecessary to you? Here is the explanation. During their school life up through the University, these Chinese children have the same advantages and opportunities as their white companions. The moment they graduate they meet a blank wall of prejudice. The Chinese college-bred man, who has often topped his white competitors in his classes, finds practically nothing more open to him than if he were a laundryman or a vegetable peddler. Except for a necessarily few positions as court interpreter or official in charge of the Oriental branch of business in banks, he is barred from all the better lines of work. There is one Chinese teacher in the San Francisco public school where so many Chinese children attend. In **China** fine openings await, for China is eager for western education, however much she may differ from westerners on other lines. But these openings our educated Chinese cannot avail himself of, because he cannot speak the Chinese of an educated man.

This is the situation. Now, more and more, are we coming to realize that Christ's work is not merely a section of the world's work which we pick out and label religious; but that it is anything that contributes to the betterment of the world. So if we can give these boys and girls the instructions that will enable them to turn their education to account, at the same time that we try to show them the beauty and love of Christ, we may hope, when they return to China at some future day, they may carry with them the influence of that great and gracious life.

There are two additional points in favor of this policy. First: Ours is not the only such language school in San Francisco. The Tongs are also running schools to teach the Chinese language to their fellows. But in those schools there is no Christian influence, and the pupils are taught loyalty to China rather than to America. Second: Recent events have shown that the Chinese may become restive over even a kind and philanthropic handling of their religious affairs by foreigners. It may well be that these very boys and girls in our school are in training, though they do not know it, for stepping into the breach.

The Present: Hip-Wo School Conditions

Just a word as to conditions in our Hip-Wo school. It is most fortunate in having as its principal a fine young Christian Chinese, graduate of Union College in Canton, whose devotion to his work is shown by the fact that he has voluntarily relinquished for the present his cherished aim of a Ph.D. from the University of California, when he found he could not carry both with best results to the school. He has under him a staff of college-bred teachers. A commandant, the latest addition to the force, drills them for the processions which form so important a phase of Chinese life and in which, until his arrival, our Hip-Wo youngsters cut rather a poor figure beside the carefully trained little groups of the Tong schools. It was distinctly **not** good publicity. Now, however, in the latest of these processions, the Hip-Wo school made the best appearance of any. In line with the highest aim of the school, Mr. Liu sees to it that there is distinct Christian instruction at the beginning of every session.

The Present: The Hip-Wo School Appeal

The crying need is, as in so many cases, for equipment. The school, for lack of funds, is held scattered about over the Presbyterian, Methodist and Baptist Chinese church buildings. However well these may have served their turn for the purpose of churches, they are poorly adapted for school and class-room work. The nooks and corners where the different classes meet are small, crowded, uncomfortable, gloomy, and unattractive. Bear in mind that these children are accustomed to the well-equipped public schools and have access to the almost equally well-equipped Tong schools. What is the answer? Even so, the school has grown from an almost nominal attendance of fifteen or so during the time of the denominational schools to two hundred or over as a Union school. With an equipment equal to its teaching force, it would far distance that number. Can we not help? What is OUR answer?

(Further information from the Conference Office, 421 Phelan Bldg., San Francisco.)

PART OF THE MONEY YOU GIVE GOES TO THIS KIND OF WORK, THROUGH THE STATE CONFERENCE. — Miss Helen M. Perkins.

THIS IS NEWS

If the action taken by the Apportionment Committee at its meeting March 27 is approved by the Conference in August, there will be no more apportionments from conference headquarters, and each church will name its own objective on the basis of what it has found itself able to give.

This step was taken after correspondence with a number of leading pastors had revealed a general dissatisfaction with the method now employed. In order to subdivide among the churches the figure apportioned to this Conference by the Commission on Missions, it had been necessary to present an apportionment figure which in many instances was much larger than the church had previously reached. Even after the Conference lowered its aim from $108,000 to $80,000, it was still necessary to apportion among the churches about $20,000 more than they were giving. Some churches responded and met the amount called for, some others made a valiant effort, but in many cases the demand was so obviously beyond the reach of the struggling church that the apportionment became a dead letter.

Of course the Conference office has always tried to make it plain that the figure named to a church was only a suggestion and subject entirely to its action. But many churches neglected to report any action whatever, and even when action had been taken by a church naming a different amount, there was always the chance that by some inadvertence the original figure might still be mentioned as the apportionment of that church, and quite natural, annoyance be occasioned. The upshot of all these things is that in some churches the very word "apportionment" has come to be a bugbear. The Superintendent, who has no choice but to carry out the policy voted by the Conference, has had to take the brunt of it all in addition to his other burdens.

It was felt by the committee that a different method of approach would be a relief to all concerned, and would conduce to a heartier response from the churches. The ability, or at least the practice, of each church in the matter of giving has by now become pretty well established, and it is proposed that this should be the base line from which our objectives shall be built up. The church itself is simply asked to name a certain percentage of increase over its last year's record

which it will adopt as its goal for the coming year. In some cases probably no increase can be undertaken, but under normal conditions of growth a church will take pride in setting its mark a little ahead each year.

The following is the text of the resolutions adopted:

"Resolved that this committee believes better results in the way of benevolence giving can be obtained from our churches by asking each church to name a percentage of increase over its last year's giving, which it will adopt for its goal next year.

"Resolved, that we recommend to the Conference the adoption of this method for the coming year, in the hope that it will result in a closer approximation than we have heretofore made to the amount which the National Board feels should be apportioned to this Conference."

This was unanimously adopted at a meeting attended by Rev. W. B. Thorp, chairman, Frank H. Cutting, Mrs. W. W. Ferrier and Rev. Walter B. Williams. One member, George Forsythe, was unable to be present. The action has the hearty approval of Dr. Minchin, who acted as secretary. It is now published so that it may be the basis of discussion between now and the meeting of the Conference when it will come up for action.

FEDERATION OF CONGREGATIONAL WOMEN OF NORTHERN CALIFORNIA

The Federation of Congregational Women, Mrs. Robert E. Brown, president, met in executive session March 16 at the First Congregational Church, Oakland. More than sixty women were present, including three guest speakers —Miss Adele J. Ballard, an East Bay resident, but representing the Council of Women for Home Missions, headquarters in New York City; Miss Katherine Newell Adams, president Constantinople Women's College, Turkey, and Miss Gertrude Marsh, Rio Grande Institute, Albuquerque, N. M.

Reports of Secretaries were evidence of the year's work well begun. Dr. Mary Farnham's monthly letters, written primarily for Commissioners unable to attend executive meetings, have created such wide demand that a vote was taken to interchange letters with other Pacific Slope states.

Mrs. Charles E. Caine reported requests from Adin and Weaverville for Social Service quotas. Mrs. Helen G. Byrne, Thank Offering Secretary, was heartily applauded upon saying: "A hundred miles is not too far to travel for this meeting." It was remarked in passing that 1927 Social Service and Thank Offering gifts amounted to more than $2,300.

Mrs. Harry L. Holcomb wishes to enlarge the circulating library with six-month loans of missionary books. Once more it was agreed that all well-informed Congregationalists read the Pacific, Missionary Herald and American Missionary.

Mrs. Ira J. Condit reported the Education Committee "working hard on Young People's Conference, Asilomar, August 3-10."

Write to Mrs. L. A. Stark, Antioch, for excellent Crade Roll material. By the way, the Cradle Roll Secretary is said to be a "splendid speaker."

Mrs. L. L. Wirt closed the period, as Mrs. E. T. Sherman had opened it, by emphasizing the need and privilege of prayer. We labor in vain without the Master's miraculous touch upon our offering.

Since Miss Adele J. Ballard represents interdenominational Migrant welfare, it was possible to heed the "Macedonian cry" from Walnut Grove, where a Japanese pastor was deeply concerned to find that in all that neighborhood, comprising a number of island towns, twenty-eight nationalities were without religious inspiration or help, "a piece of the Orient dropped into the Occident."

At last, Miss Ballard has found a nurse, a graduate of the University of California, with religious education training—just the woman to visit homes and hold clinics. Miss Ballard reminded us that "California now faces one of the biggest opportunities in the West," that "fifty cents a day from every church woman in the state would put a full-time worker in our fields of greatest need—Sacramento, San Joaquin and Imperial Valleys." A word of appreciation was spoken regarding our own help in this enterprise—an intelligent interest, gifts, prayers.

Miss Katherine Newell Adams believes that Turkey wants good-will, understanding, fair play. "An attempt is being made. Progress is discernible everywhere. Our own work is valued for its foundation of character. Constantinople Woman's College has representatives of nineteen nationalities that have been fighting with one another for centuries. Girls who have been brought up to hate each other, go to college, sit at the dining table, room together and study in the same language, a powerful example of international spirit all over the world." Miss Adams believes that future Moslem leaders are being influenced as never before. Now and then clouds appear, but clouds have "silver linings."

Miss Gertrude Marsh reported an enlarged program for our plaza parish under the direction of the Church Extension Boards. Rev. E. R. Parra will be parish preacher; Mrs. Parra, parish visitor carrying a beautiful washable doll, provided by Mrs. F. W. Wilcox for demonstration purposes. Clinics are to be held at Marquez, San Mateo, Seboyeta, with headquarters at Cubero Hospital. Increased attendance at Rio Grande has made increased facilities necessary; eighteen teachers or more next term, a large new dormitory in October. The American Missionary Association "hopes to develop these opportunities further, so that Spanish-speaking persons who give promise of leadership may be encouraged and assisted in further preparation." Next year watch Pomona records regarding Modesto Zepata, son of Zepata, Mexican revolutionist. After the execution of his father and tragic death of his mother, Modesto, thrice baptized, oft adopted, at last reached Rio Grande, where he found a home until ready for college, at the supposed age of fifteen.

Spring meeting announcements promise a "different" program. Mrs. Lincolnia Morgan will illustrate her talk about Negro music by singing spirituals. Mrs. Morgan, a graduate of Fisk University, studied and traveled in Europe with Fisk Jubilee singers for five years. In the Colored Choir Contest of nine choirs, in Oakland Arena Auditorium, March 22, the Fifteenth Street A. M. E. choir received first prize. In recognition of their director, Mrs. Morgan was invited to lead the united choirs in the closing Negro National Anthem, "Lift Every Voice and Sing."

Each commissioner has been officially chosen, not only for publicity chairman in her own church, but a ways and means chairman for transportation. Since every woman in every church is here and now invited to attend, automobiles will be in demand for the SPRING MEETING, Benicia, April 19.—Eliza Cross May.

SPRING MEETING
Federation of Congregational Women of Northern California
April 19, 1928—Benicia
10:30 A. M.

Hymn—Holy, Holy, Holy
Devotions ..... Rev. C. C. Champlin, Pittsburg
Welcome to Upper Bay Association ..... Mrs. Edmund Owens, Crockett
President's Message ..... Mrs. R. E. Brown, Oakland
The Thank Offering ..... Mrs. Helen G. Byrne, Santa Cruz
Unusual Journeys With Famous People ..... Mrs. C. J. Hawkins, San Francisco
Ourselves ..... Miss Helen Perkins, Oakland
Our Neighbors ..... Mrs. A. P. Peck, Berkeley
Friends of Jesus (Japanese Society) ..... Misses Imai and Ueda, Berkeley

1:30 P. M.

Prelude—"Prayer," Beethoven ..... Mrs. L. A. Stark, Antioch
Duet—Selected ..... Mesdames Mehaffey and Grief, Antioch
Symposium—Contribution of Church Women in
Church ..... Mrs. Charles A. Kofoid, Berkeley
Club ..... Mrs. C. W. Keeney, Antioch
Community ..... Mrs. O. M. McCoy, Sacramento
Offering
Contralto Solo—Selected ..... Mrs. M. F. Grief, Antioch
Experiences of a Chinese Student in America .....
..... Mr. Howard, Coy Chinn, San Francisco
Negro Spirituals Interpreted in Song and Story .....
..... Mrs. Lincolnia Morgan, Berkeley

DEDICATION AT MARTINEZ

On March 11, the new church building at Martinez was dedicated, beginning with a sunrise service in charge of the Endeavorers. Following this was a fellowship breakfast in the large social hall, at which nearly a hundred were served.

The Sunday School pupils formed outside the building at 9:45 and marched to their departments on the first ringing of the new bell. For this first Sunday in their new quarters, there were over two hundred present.

The morning service was a special communion service, with Dr. W. J. Minchin preaching. Two of the former pastors of the church assisted the deacons. The dedication service was in the afternoon, at which Rev. Edmund Owens, a former pastor, read the Scripture; the architect Mr. Rollin S. Tuttle, gave an outline of the symbolism used in the building when he turned over the keys to the trustees; Dr. H. F. Swartz preached the sermon, and Rev. G. E. Atkinson, another former pastor, offered the prayer. The church was crowded to its capacity at this service. The Christian Endeavor room was dedicated in the evening. At this meeting Rev. G. E. Atkinson and Mr. Emmett Chapman were the speakers. The evening service was a great community concert given by the Martinez Choral Club under the direction of Prof. W. B. Bartlett.

Each evening of the following week was a special one for some organization of the church or community. Rev. Harvey V. Miller is the new pastor of the Martinez church.

PARADISE DEDICATES PARISH HOUSE

After many days—perhaps months and years—the dreams of the residents on Paradise Ridge were realized in a most commodious and well-arranged parish house. Under the leadership of Rev. E. P. Shier the money was raised, the building designed and much of the labor secured. The new building ties into the church without marring its attractiveness, and presents an impressive appearance. The addition is the width of the older structure with a length of 60 feet. It has tw floors and charming fireplaces on eac floor, done in the stone that is th feature of the front of the church an the entrance to the new building.

The new building was dedicated Sun day, April 1, with a sermon by Super intendent William J. Minchin and th prayer of dedication by the pastor. I the social rooms of the lower floor cafeteria lunch was served and in th afternoon there was an informal ses sion for the outlining of plans and pur poses of the new equipment and it service to the community. At th meeting there were addresses by D W. J. Johnson of Oroville, Bert Morris and Editor Storgard of th Rural Press, Principal Camper of Chic and Mr. Neilson of Sacramento. D B. J. Morris gave an address in th evening. Good music under the direc tion of Mrs. Courtland Scott, goo food under the auspices of numerou hostesses and good spirit everywher made the occasion a memorable on for the Paradise Church.

MISSIONARIES

Rev. Edward B. Haskell, missionar on furlough from Bulgaria, has bee in the office a few times recently, an is planning to attend some of ou spring association meetings. He say he has two Bulgarian peasant co tumes, one for a man and the othe for a woman.

The trial of our teachers in th Brousa School is continuing. It hoped that it will be completed b the end of May. Edith Sanderson ha accepted, according to Associate Press dispatches, a lecturing engag ment for colleges under the auspic of the Y. M. C. A. and Y. W. C. A after which she hopes to train for nurse and return to Turkey in th capacity rather than as a teacher.

PACIFIC GROVE

The Congregational Church at P cific Grove has had Rheba Crawfor for two weeks, holding services. The services were well attended and muc interest manifested, especially amon the young people. All the differe organizations seem to have taken n new life. The pastor, Mr. Dryer, conducting evening classes for th help and instruction of the young pe ple who are thinking of uniting wi the church on Easter Sunday.

REV. WILLIAM JOHN SPEER

After a lingering illness of sever months Mr. Speers passed away Sa urday, March 31, at his home in S Lorenzo. He had held several pa torates in this Conference, the last o being at San Lorenzo and covering period of over five years. For a peri he served as pastor-at-large in t Northern Conference and was w known and much beloved for his gen and gracious leadership. He was abo 75 years of age and leaves a wife a daughter. Funeral services were he in the San Lorenzo Church Monda April 2, and were conducted by t minister, Rev. O. J. Torvick, with delightful tribute from Dr. Miles Fisher, who had known him sever years.

ASSOCIATION MEETINGS

The schedule for the spring me ings of the Associations, so far as is now set up, is as follows:

San Joaquin, Fresno 1st, April Bay, Olivet, Oakland, April 24.
German Young People, Sang April 28-29.
Sonoma, Cloverdale, May 2.
Upper Bay, Bay Point, May 8.
Central, Ripon, May 8-9.
Santa Clara, Sunnyvale, May 15.

The ministers' picnic will be co bined with the meeting of the Prun at Woodside on May 7.

SOUTHERN CALIFORNIA CONFERENCE SECTION

THE WEST COAST OF MEXICO

y Reasons for Believing That It Would Be Well for Our Conference to Assume the Direction of Our Congregational Work in Mexico.

By E. B. Allen, Pasadena

Having been privileged to accomny the party from our Conference ho visited our American Board work Mexico last November, I ask myIf the question, "On sober second ought, does it seem wise for the outhern California Conference to asme the oversight of the Board's Mexan work?"

Lapse of time, with me at least, nds to increase the conviction that would be a wise move. The reaction ready among our churches seems to favorable, and Mexico is now on e map as never before.

The neighborly feeling between Calrnia and Mexico now noticeable, ill constantly increase, and here will the logical place to secure needed orkers for Mexico. These workers turning home for furlough or vacaon, will promote increased interest the work.

One is surprised at the number of ell-educated Mexicans met below the rder who are products of California hools. This number will increase will also the number of our young eople attending summer school in lexico.

Travel between the two countries by urists and business men will largely crease, for Mexico is as fascinating any foreign land, and it lies just our doors. Who can tell, too, what ill be the development of airplanes nd radio in the future, bringing our vo countries still closer?

Many other factors of common inerest might be added, each one an dditional argument for our Confernce taking over the oversight of this ork. The more of a neighbor Mexco becomes, the greater is our neighorly responsibility. If rejected, we oth suffer. If accepted, we both gain.

By Rev. and Mrs. James D. Eaton
(For 30 Years Missionaries in Mexico)

Owing to the present demand for estating the object of foreign missionry work and the methods to be used the pursuit of it, some are even questioning the advisability of continuing uch work, more particularly in lands whose people have been largely under he dominion of the Roman Catholic Church for centuries.

Then let us keep in mind the fact hat in a very real sense Mexico herelf is still calling for our help, as she vas in the year 1882 when the undersigned responded to an invitation which ame from the American Board to esablish the Northern Mexico Mission. The call to that missionary society ame practically from the liberal party. At that time the President of Mexico vas General Manuel Gonzales, and the country's minister to the United States Government was Matias Romero, who proved his government's desire to have ntroduced more widely among the people to the south of us, the educational and religious influence of Protestantism, by promising our then Secretary of State, Theodore Frelinghuysen, that the President would send an order to the collector of customs at Vera Cruz to admit free of duties the missionary's outfit, including necessary furniture.

The present situation in that country, which assures an eager welcome for the kind of service we can render, is vividly set forth by Rev. C. E. Crawford in "The Pacific" for March.

1. Our Conference would seem to be the logical agent for making a closer contact between the two republics, not merely in material ways but also in spiritual, because its constituents are occupying the very soil which belonged to Mexico two generations ago. We cannot undo what was done by our war with Mexico, condemned as unjust by most students of history; but we can make some amends for that act by sharing the educational and religious privileges we enjoy, with those of differing culture and traditions indeed, but who readily respond to friendly advances by such as show a disposition to understand and sympathize.

2. The evident and rapidly growing interest in Mexico, on the part of our church membership, points in the same direction. Only a few years ago our Woman's Board of Missions for the Pacific was not appropriating a single dollar to advance the well-being of Mexican women and children; but shortly before the merger, it began commissioning choice young women to go to the West Coast. The annual gatherings in our vicinity for the promotion of friendly relations with Latin America and the exchange of scholarships between the University of Mexico City and our own Pomona College is opening new trails of intercommunication across our southern boundary. It is a clear call to our Conference to accept the offer of the direction of Congregational work in Mexico, thus enabling us to utilize our providential location, for efficiently helping that country to train the leaders, teachers and preachers, so sorely needed by her millions to be shown the way to more general enlightenment and a better grounded social righteousness.

By Rev. Clarence A. Neff
Guadalajara, Mexico

1. With developments in our religious thinking, and with the new attitudes that are being demanded in international relations, there is a call for new methods and new approaches in missionary work. This is especially true in the case of a Catholic country like Mexico. It seems to me that a live group like the Southern California with its predominantly liberal constituency, might make a big contribution to the whole cause of foreign missions through a fresh approach to service in this country, doing experimental work and pioneering which it would naturally be more difficult for a larger missionary society to undertake. There is a great field here for new ventures in international friendship; and the good feeling aroused by the recent goodwill ambassadors, and improved diplomatic relations make the present time especially opportune.

2. Because of its proximity to the United States, the problems of missionary administration in Mexico are different from those in other fields under the American Board. In some ways it is more like one of the home fields than a foreign one. There is more of a place here for short term and temporary workers. The nearness of Southern California and the knowledge to be had there of Mexican life and conditions make it especially fitting that a group like the Southern California Conference should work out the policies suited to these special conditions.

FIRE INSURANCE AND WORKMEN'S COMPENSATION. See that your church is fully insured against fire and that the church has insured all of its employes, including pastor, against injury, arising out of, and in the course of, employment.

MY REASONS FOR DESIRING THE FULFILLMENT OF THE PROPOSED AGREEMENT

By Rev. H. C. Champe,
Mazatlan, Mexico

I am frank to confess that at first I was very skeptical as to the advisability of entirely dissociating the work of the Mexico Mission from the American Board and turning the full control over to the Southern California Conference. But as the plan has been more thoroughly studied and discussed with various interested parties, I have had a change of heart. Viewing the matter solely from the standpoint of the Mexico Mission, there are a number of advantages that the Mission ought to gain from the fulfillment of the proposed agreement.

1. Financial gains. Our crying need has been more money. All our schools are handicapped for lack of up-to-date equipment. The Hermosillo school needs an additional building to take care of, not a visionary increase in attendance, but to adequately care for the present enrollment. The Mazatlan school must have a new building. If we try to meet only partially the educational needs of the Coast, we ought to establish at least one boys' industrial school. Then we should have scholarship funds to help pay the tuition of promising pupils from poor homes, these many times proving to be our very best students and most successful graduates.

In the evangelistic work, we need money to employ new workers who will open up virgin territory. Chapels and church buildings should be provided as the law prohibits worship in private homes.

All this educational and church work takes money, and the Mission expects a substantial increase in its appropriation when the Southern California Conference has become aware of our needs and makes an attempt to meet them. From a purely speculative standpoint we cannot lose, as the American Board guarantees for three years their average appropriation during the last three years. Financially we have much to gain and nothing to lose.

2. Personnel. We ought to have one new missionary family on the field right now and at the opening of the schools next fall, another family and three new women teachers. This is to take care of present needs and does not anticipate an increase in our work, in which case more workers shall be required. The American Board, having the responsibility of manning the stations all over the world, many times finds it impossible to send us a large enough force, thus greatly crippling our work. Already California has shown her ability to fill immediate needs by sending two teachers to fill out the present school year. As the educational work develops, there is the possibility of putting it under some California educational institution, from which we can draw term workers, as is the case with Pomona College and the International College, Smyrna.

As California is represented on the Prudential Committee and the Prudential Committee appoints three members to co-operate with the Conference, we shall still have the aid of the Board in securing missionaries; so here again the Mission has nothing to lose and everything to gain.

Mention ought to be made of our need for Mexican workers, teachers and preachers, and the contact of California Congregationalists with Mexican graduates of California educational institutions ought to be of value in inducing some of them to return to Mexico for service in their native land. When the Conference directs the work, she will be in position to make definite offers to these prospects.

3. Direction and co-operation. It's a long way from Boston to Mexico. In many ways, it's farther than from Boston to India, Africa or China. Missionaries from these points are continually passing through Boston and report on their work, whereas Mexico missionaries almost always spend their vacation and furlough periods in California. Furthermore, the Board sends representatives and commissions to visit her geographically distant fields; Congregationalists make excursions to Porto Rico or visit other stations in their world-wide voyages; whereas the Board has sent only one representative to the Mexico Mission in twenty-five years (if I am correctly informed) and Congregationalists who come on goodwill missions, of whom there have been many, go only as far as Mexico City, and never visit our work. Already the Southern California Conference has sent two commissions to visit the West Coast and if history repeats itself, the Mission can expect much better direction and more intelligent co-operation from California than from Boston. And, according to the agreement plans, the Mission will not lose the friendly interest and wise counsel of the Board secretaries who have had years of experience in meeting these problems which, like the poor, are always with us.

4. Interest. The Mexico Mission is a side show to the big work of the American Board in other fields, and therefore is at the periphery of her interest. But Mexico is the central foreign work attraction of the Southern California Conference, and ought to be of prime interest to all California Congregationalists. The Mission ought to gain incalculably by capitalizing this interest and by having it find expression in well-directed work.

FORTY-SECOND ANNUAL MEETING OF THE CONFERENCE with the Congregational Church at Santa Ana, Rev. Perry F. Schrock, pastor. Young People's Section, Saturday, May 5, beginning at 4 p. .m; closing with vesper service Sunday, May 6. Conference begins Monday, May 7, at 2 p.m.; closes Wednesday noon, May 9. Among the speakers are Rev. William Horace Day, President Congregational Church Extension Boards, and Rev. Brewer Eddy, Secretary of A.B.C.F.M., Rev. James L. Gordon and others.

Conference Directors will recommend to the Conference that "the traveling expenses, not in excess of $5.00, of pastors receiving less than $1,800.00 and house, or $2,500.00 without parsonage, be paid by the Conference on the presentation of bills."

NINTH ANNUAL YOUNG PEOPLE'S CONFERENCE, Pomona College, Claremont, June 30-July 7. Registration fee $2.50; board and lodging for seven days, $12.25. For Congregational young people of high school (above ninth grade), college and business ages. It is the young people's Annual Conference and so restricted to young people, faculty and counsellors. Select young people carefully who will represent the church, and send all registrations early.

PACIFIC SCHOOL of RELIGION
PREPARES for the RELIGIOUS VOCATIONS
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ANNUAL MEETING

The Forty-second Annual Meeting of the Southern California Congregational Conference will be held at the First Congregational Church, North Main at Seventh street, Santa Ana, May 5-9, 1928.

Young People's Section, May 5-6. Items interesting and varied have been arranged. Principal speakers will be Professor Carl S. Knopf, U. S. C., Los Angeles. All young people above the ninth grade are cordially invited to attend. Entertainment will be provided on Saturday night for those who have come too great a distance to return home that night.

Conference begins May 7-9. The following prominent speakers are down on the program: Drs. Charles F. Aked, Los Angeles; H. K. Booth, Long Beach; R. E. Brown, Oakland; J. L. Gordon, Los Angeles; H. C. Ide, Redlands, and President Cass A. Reed, Smyrna, Turkey.

Entertainment of delegates, including lodging and breakfast, will be provided by the entertaining church in the homes. Those who are lodged in rooms outside of the homes—which may be necessary if the delegation is large—will provide their own breakfasts.

All applications for entertainment should be made as early as possible to Mrs. Sallie P. Powell, First Congregational Church, North Main at Seventh Street, Santa Ana.

Santa Ana is well supplied with hotels. Those who prefer to provide their own entertainment can make reservations through Mrs. Sallie P. Powell at the church office. Rates will be furnished upon application. Please state whether for one or two in a room and with or without bath.

NOTES FROM THE MEETING OF THE CONFERENCE DIRECTORS, MAR. 13, 1928

1. Bethany Rawson Memorial Church, Los Angeles, begins the erection of its parsonage on land, title to which was recently transferred from the Los Angeles Extension Society to the Church. The Building Society will make a loan of $3,000.00, the Los Angeles Extension Society will lend $750.00, and the Conference $500.00, a total of $1,250.00 as second mortgage for the cost of the parsonage.

2. Indemnity Insurance. It was voted to renew the insurance for the employed officers of the Conference and for the pastors receiving missionary aid.

3. Barstow. The matter of purchasing pews for the Barstow Church, nearing completion, was transferred, with power, to the Treasurer and Superintendent.

4. Pomona-Mexican. It was voted that the contract for the Pomona-Mexican Church, costing about $16,000,00, be signed and the work commenced immediately, providing the Conference is to advance only $5,000, the amount of aid expected from the Building Society (half grant and half loan), and $2,500 yet to be raised by the local Committee, together with the $1,500 previously appropriated.

5. Westwood Hills, Los Angeles. Voted that we loan Westwood Hills Church $4,000 at 7 per cent to pay their last bills. Money to be repaid from the Building Society when received.

6. Ocean Beach, San Diego. The real estate was sold to the City of San Diego for $2,700 cash, to be used for Library. It was voted to sell the building to the Parent-Teacher Association for $200.

7. Mojave. Voted to continue negotiations relative to buying building from the Methodists.

8. Seeley. The Union Congregational Church of Seeley has given title to its church property to the Southern California Congregational Conference, with the condition that the Conference would transfer title to the Seeley Church with the usual reversionary clause.

9. National Council. A letter from Secretary Charles E. Burton of the National Council, was received relative to the visit to this country of an English delegation. Voted that we request the Superintendent to answer the letter stating the Conference would take no part as such, and ask Secretary Burton to write to the individual churches as to such part as they would care to take.

10. Athens. Voted to make a grant of $25 a month for part time(provided the Minister proposed is approved by the Conference Superintendent), and that they deed the property to the Conference and the Conference in turn deed it to the church with the reversionary clause.

11. Council of Religious Education. Voted that we approve the work of the Council of Religious Education and the dinner plan for raising the necessary money to cover deficit and Idelwild furnishings.

12. Missionary Grants. The application from Yucaipa was reported completed.

13. Mexican Missions. It was reported that Rev. C. E. Crawford was ready to resume full work and the following salary arrangements were recommended: $125 from the Conference and $25 from the field, with the use of the parsonage in Pomona and moving expenses to an upper limit of $25. Voted that we reduce the salary apportionment to the Lopez family to $75 per month, recommending that the other $25 be paid from the Ministerial Relief.

14. Religious Education. Rev. E. D. Gaylord reported a letter had been received from Rev. Sydney Buckham, Honolulu, T. H., stating he will be here early in June to meet with the Directors.

15. New Work. Work at North Wilshire, Santa Monica and San Marino was mentioned by Rev. H. B. Mowbray. It was voted that we instruct Supt. Kenngott to ask for an allocation of the work in San Marino to be under the direction of Rev. H. F. Burr.

16. Ministerial Relief. Voted that a grant of $70 be made from the Conference to Mr. Lopez and the National Society be asked for $230.

The Board urged the payment of all pledges to the Pilgrim Memorial Fund and requested the Conference Office to continue their efforts to collect the pledges. They recommended that the churches be urged to make good any deficit in collection of such pledges from their congregations.

17. Oriental Work. Voted that we protest against the Salvation Army undertaking at this time work in San Diego, lest it divide a work not sufficiently established at present.

18. Montebello. Voted to pay $25 to a Japanese to take charge at Montbello, using $10 a month from the amount voted Santa Barbara, which is not being used at present.

19. Voted: That Superintendent Kenngott write the Committees in charge of the Bill and our representatives in Congress, authorizing the admission of wives of Chinese who are American citizens.

20. "Forward Movement" Campaign. Voted: $500 more for expense of this work and that we ask Mr. W. H. Day to continue for two weeks more. Voted: That at least half of the money raised in the Association shall be used in that Association if needed and requested. The money received for the Forward Movement Fund is a revolving loan fund, the first charge upon the Conference being for new churches, toward purchase of site and church building. (2) For churches already established for new buildings, according to the need and opportunity.

21. West Coast of Mexico. Mr. Fred M. Wilcox reported the West Coast of Mexico Survey Committee fund had been entirely cared for by extra subscriptions from the churches. Voted: That we refer to the Committee on the West Coast of Mexico a matter of bringing a recommendation to our next meeting concerning an adequate directorship.

22. Chinese Church. Voted that we refer to the Finance Committee, with power to act, the settlement of the note of the Chinese Church building.

RIVERSIDE INSTITUTE OF INTERNATIONAL RELATIONS

Is War Inevitable?

"No," said Dr. Frank M. Russell of the University of Washington.

War can be banished by a change of perspective, regardless of whether human nature is changed or not. Human nature is unquestionably responsible for war. Admitting that human nature has its bad side and that anger may be a permanent part of man's makeup, Dr. Russell pointed out that man has also a humanitarian, altruistic side to his nature which, if stimulated properly, can be counted upon to aid him in the elimination of warfare.

"War," he said, "is a human institution. It may be based upon permanent traits of human nature, but history bears witness that other institutions based on permanent traits of human nature have disappeared. Human nature has not been changed, but cannibalism, human slavery, piracy, etc., have all disappeared. What has happened? Nothing, so far as human nature is concerned. But the manifestations of human nature have changed with a new perspective.

War, so brutal, crude and costly, and quite without service in the world today, can also be banned by changing human perspective, by building up international institutions that will enable human nature to function on its better side. Slavery, which from the time of Aristotle to Calhoun was held to be inevitable on account of human nature, is no longer with us. So combat is also a man-made institution for which man can, by determined effort, substitute conference. War, which can never guarantee justice, can be discarded for laws, whenever man's mistaken pessimism concerning human nature is dispelled."

Chester Rowell on Oriental Assimilation

The Orientals may differ from us in ethics, customs and manners, but spiritually we are the same. In the words of Confucius, "The men of the Four Seas are all brothers." We can find much more of psychological identity than we can of psychological difference. People talk of the Japanese as non-assimilable, but he is not. Our greatest objection to him seems to be that he can and does assimilate. The second generation Orientals in Hawaii are absolutely Americanized, except in physical features. The trouble is we Americans are the least capable race in the world to adapt ourselves to the conditions of Oriental assimilation. We seem to take the attitude that assimilation of an Occidental is a virtue, while for an Oriental assimilation is a vice. No matter how much they are assimilated culturally, racially they are foreigners. Is this a right attitude for us to take?

The first question that arises is, from the scientific point of view, is intermarriage of Orientals and Occidentals good or not? We already have sufficient data to know that, biologically, inter-marriage of the different Oriental peoples is good. The mixture of bloods seems to develop the best in both. It is also biologically true that the intermarriage of different Occidental peoples is productive of good results. But when it comes to the crossing of the Orientals with the Occidentals, the evidence is as yet inadequate to give a definite and positive answer as to whether it is good or not. So far as the evidence goes, however, the result of inter-marriage of Orientals with Occidentals is good.

Even though it were scientifically proved beyond the shadow of a doubt that inter-marriage with the Orientals was beneficial, even so the whites would not believe it. Right or wrong, they would repudiate it. Why? Because society after all is little less than a marriage market. Society decrees that marriage with an Oriental is not advantageous, and draws the marriage line which makes for discrimination against the Orientals. The trouble is the American people have been studying too long in the wrong school of racial experience. We have learned false ideas of race relations from our relations with the negro slave. We think more with our nerves than with our brains, and it will take a long time for us to eradicate our prejudices and have the right attitude in race relations.

SACRAMENTO

The Sacramento church is conducting a 15-minute service of worship for the church school at 10:45, between the church school sessions and the hour of church service. Promptly at 10:45, while the organ is playing, all of the church school comes into the auditorium. The choir director leads in the singing of a hymn, the pastor of the church gives a five-minute children's sermon and leads in prayer, the organ plays a brief response and the postlude. This postlude to the children's service is also the prelude to the regular church service. While it is being played, as many of the children and young people as do not care to remain to church pass out and their places are taken by adults who have come in but have remained in the back part of the church. At the close of the organ number the church choir comes in singing the processional and the regular order of worship follows. The plan has the advantage of bringing the pastor into contact with every member of the church school each Sunday and the school workers and children unite in saying it is a fitting climax to their work.

The Sacramento church has adopted goals for 1928 as follows:

1. Resident church membership, 500.
2. A strong, new young people's department in the Church School.
3. Larger and better vacation Church School.
4. Discovery of and ministry to certain definite needs in our city.
5. A start in missionary interest.

A Committee on Evangelism, headed by Mr. David Gill, brother of the pastor, is conducting a vigorous campaign for new members leading up to Easter. Three sessions of a Personal Workers' Training Class were conducted with great profit.